

# THE CHRISTIAN CENTURY

Vol. XXX

January 31, 1913

Number 5

## WHAT HAS BECOME OF THE INFIDEL?

BY JOHN RICHARD BROWN



## THE LAND OF THE RISING SUN

BY HERBERT L. WILLETT

CHICAGO

## Disciples Publication Society

**T**HE DISCIPLES PUBLICATION SOCIETY is a corporation chartered under the laws of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. It has no capital stock. Its profits are not to go to individuals but to be appropriated to advance the cause of religious education, especially, the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education.

The Society through its trustees has purchased the entire assets and good will of the New Christian Century Company (including the subscription list and good will of The Christian Century; a contract of participation in the interdenominational syndicate for publishing the Bethany Graded Lessons; a contract of membership in the United Religious Press; all books, Sunday School supplies and other stock on hand; all accounts and bills receivable; besides assuming liability for all accounts and bills payable), for \$16,000 and has executed its notes to that amount which have been accepted by the stock-holders of the New Christian Century Company in payment for their property.

To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of \$50,000, retirable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that not more than \$25,000 of these bonds need be sold in order to put the Society on a sound profit earning basis.

Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry.

The essential purpose of the transaction and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy The Christian Century and its publishing house and to pay for them by patronizing them. The bonds and notes are to be retired out of the profits earned by the Society.

The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value.

The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

### BUT ONE THING NEEDFUL

The New Christian Century Company which succeeded the Christian Century Company was nearly five years old when last week it transferred its property to the Disciples Publication Society as described above. During these years the company has operated practically without ready capital.

It was plain at the beginning that we could not expect others to join us in supporting The Christian Century by investment until it had been demonstrated how nearly the paper could live *without money*! Only thus would our friends be persuaded to provide us with the wherewithal to enlarge its circulation and enrich its pages. This has been a task involving self-denials and economies which even an inexperienced imagination can vividly enough conceive.

We have worked—and waited. During these years no friend has been advised that we could even be persuaded to accept capital if it were offered us! We have undertaken our work by faith. Probably \$250 would cover the amount of money we have spent to enlarge our circulation in the entire five years! The snug Sunday-school business done by this company has been gotten *without the aid of a single solicitor*, and with practically no circularizing. The merits of the Bethany Graded Lessons have carried them, not the aggressive business methods by which they have been promoted. And this literature has been brought to the attention of our public solely through advertisements in The Christian Century.

But our point was all the while being

demonstrated. The patient, economical and business-like management has been rewarded in its having demonstrated beyond reasonable doubt that all The Christian Century lacks in order to attain a commanding business success is a reasonable capital. The deficits for these years have been amazingly low compared with the losses of the previous administration under whose long-surviving shadow our work has been done.

There is not the slightest question in the minds of those who are in the office that there is an entirely unoccupied field into which The Christian Century could enter immediately if it had the small sum of money it is now asking its friends to invest. To enter this field is the bounden duty of a newspaper uttering our message, and it is also our opportunity to place the Disciples Publication Society on a solid profit-earning basis.

To write frankly of shop-talk like this is in line with the purpose of the new Society to take the public into its confidence. In our present solicitation of support we wish our friends to know something of the difficulties we have contended against and something of the attitude and temper with which we have endeavored to meet them.

The following letters have been received:

By W. B. CLEMMER, Rockford, Ill.

I am sure the contemplated change is in keeping with the new spirit in our brotherhood and shows an estimable spirit of

Christian enterprise. I trust it may be happily consummated and that your present ideals in Christian journalism be maintained and made more effective still.

By CHARLES M. FILLMORE, Indianapolis. Congratulations on the Disciples Publication Society. I wish I had \$5,000 to invest. As I have it not, I must content myself with offering 5,000 best wishes for success.

By G. I. HOOVER, Tipton, Ind.

I have read with interest the important announcement appearing in this week's issue of The Christian Century concerning the proposed change in the ownership and management of The Christian Century and its associate publications. The discussion in recent years of the relation which a religious publication should sustain to the communion in the name of which it is issued has made some principles increasingly clear:

1. A religious journal should depend primarily for its support upon its merit as a publication. The real worth of the output of a given company should be the chief consideration in appealing to the patronage of the churches and their constituency.

2. Assuming to speak in the name of a great religious body as every noteworthy denominational journal does, there should be some basis of accountability to the brotherhood for whom, or for a considerable group of whom, it presumes to speak.

3. The elimination of the element of profit for private gain does appeal to the supporting constituency of the churches.

I wish to congratulate you that the way has become clear for the transfer of the ownership and control of The Christian Century to the brotherhood of the Disciples of Christ in harmony with these principles. I believe that the success of the enterprise will mean a new era of prosperity for The Christian Century, that the paper itself will become even more instinctive with the essential spirit of our communion and will attain for itself a growing place in the field of religious journalism. Certainly those who cherish the ideals of which The Christian Century is the exponent should receive the announcement with satisfaction and rally to the support of the enterprise.

CHARLES CLAYTON MORRISON,  
700 E. 40th Street, Chicago.

I am interested in doing what I can to aid you and Dr. Willett in your plan for firmly establishing The Christian Century in the ownership and control of the Disciples. Kindly send me additional information. How long do the bonds extend? In what financial condition does the new Society begin business? Can you accept payment for bonds on the installment plan or must you have immediate cash for entire amount subscribed?

Name .....

Address .....

(Cut this out and mail)



# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

## "Essays and Reviews"

**M**Y OLDER READERS will rub their eyes as the memories suggested by the title of this famous but now almost forgotten volume are recalled. They will accuse me of weirdly entering the sacred portals of the dead, and warming into life this gladiator who, in the late fifties, challenged the intellectual lethargy of England and created such a furore that, at this remote date, the bare mention of the non-committal title makes to pass before us infantry and artillery of divers schools of theology, the echoes of whose conflicts have scarcely died away. "Essays and Reviews" marked an epoch in the Church of England.

I find it difficult to believe my eyes, warrior bold, as I look upon your faded and bruised exterior, spotted with many a stain—scars of abuse, not wounds of battle; as I glance at your blemishes on almost every page—the work of ghouls who thought you as low-bred as they—I find it difficult to believe my eyes that you in the days of your youth entered the lists against the powerful intellectual aristocracy of England that was sleeping in the sublime confidence that the rock-ribbed traditions of its church could no more be shaken than could Gibraltar by the falling of a sunbeam.

When you blew your blast the nation leaped to its feet, the mightiest rushed into the fray, the resounding blows of conflicting interests told the story of the intensity of the struggle; and, through it all, you acquitted yourself with such honor that even those who would not acknowledge defeat at your hands, were moved by their admiration to admit that you were the doughtiest warrior that had ever set foot on ecclesiastical soil in Britain.

I discovered you, warrior bold, in an upper shelf of a second-hand book store, reposing under a mantle of dust—the same as that which covers the mortal remains of those who brought you into being. In life they would have despised your form as compared with theirs, but you have been preserved much better than they. I rejoice that while their bodies are being resolved into the elements their immortal spirits live in you. They can never die as long as you live. But for you their great names would have perished with their requiems. They are lying tonight under the elms in quiet English churchyards or in the great abbeys, while you are alive to me under the cheerful firelight. Their state is fixed for all eternity; you can be transported to any quarter of the globe. Their work is done, except as they shall work in all the years through you. I mourn the death of those who gave you to the world, and the consolations would be few were it not that you are for them an imperishable memorial.

I really pitied you, good friend, when I saw the neglect into which you had fallen. How out of place and forsaken you looked on that upper shelf! Time was when no shelf in England was wise enough in its own conceit to bid for your lodging. Riot and rebellion in book-land would have followed. Eager hands hustled you to shop windows, to places of prominence where the public must see; and other hands bore you away where sage or student companied with you far into the night, and deemed such companionship an honor.

I think of the days, too, when the reviewers dissected you to the vitals, and damned or canonized you each according to his breeding; when even fashionable dames discussed you in their club meetings; when grave prelates and reverend priests battled their wits with yours. But you held steadily on your way. You turned every man into a Jeremiah to trumpet the doom that you seemed to announce, or into a John the Baptist to herald the breaking of a day when the minds of men should be as free to act in the province of theology as in the domain of medicine, and when faith should not be determined by an act of Parliament, or at the bidding of a noble lord who paid for his theology liberally, and penalized any deviations therefrom by starvation in this world and prospects of penal fires in the next.

You were a herald of unrest, my warrior-friend. You made men enemies who had been life-long friends; you made many of the accepted tenets of established theology sit as uneasily on men's reason as tyrants sit on thrones; you made wonder to speculate how long it would be before the heavens fell; and you would have been pilloried as a disturber of the peace, according to the best usage of the Establishment, were it not for the greatness of your learning and the fidelity of your faith. You gained the hatred of one of the most complacent ages on which the sun ever shone. You did not convert England to your views, but you weakened the influence of every theologian who kept his eyes buried in the pillows of past conclusions lest the light of present discoveries should break upon them.

And I found you, dear immortal, on a shelf with disreputable company, the gamblers and thieves of the literary world, doomed to be burned soon as waste, if no buyer appeared, or to be sold by the pound to another dealer in the shades of the famous! I feel guilty because of the trifling price I paid for you, but as you have had your day, no avaricious dealer could tax me more. I am tempted to bewail the fate into which immortals like you may fall. Time, the ravisher, makes food of us all for worms, whether we be gods among books or gods among men.

E. B. B.

## Social Survey

### Home Rule for Erin

At the end of a debate lasting fifty-two days, the Irish home rule bill passed the third reading, its final stage in the house of commons, by a vote of 367 to 257. It was sent immediately to the house of lords where it will be sure to be rejected. It may, however, be passed again by the lower house and within two years become law in spite of the veto of the upper chamber. It has been the hope of the Tory party that another general election could be brought about in the near future, and thus give the country at large an opportunity to express its opinion on home rule. With the last few weeks, however, a serious division has occurred in the Tory-Unionist ranks because of the proposition to give the colonies a preferential tax on food, which has met with great opposition. Should parliament dissolve now, a Liberal victory would be almost certain. Ulster still threatens rebellion, but two years will give ample opportunity for that problem to be solved. Surely the last two decades, since Gladstone's home rule bill passed the commons to be instantly defeated by the lords, have seen a marked change of opinion in all quarters regarding the Irish question which now seems to be in a fair way to be solved once and for all.

### The Nation's Honor at Stake

No doughtier knight ever broke lance in mediæval tourney than that modern champion of the peace movement, David Starr Jordan, president of Leland Stanford University. Damascus blades are dull compared with the weapon he wields. His fountain-pen has flowed freely on many a battlefield. In the current number of the Atlantic Monthly, he enters the lists again with the professional war-makers. It is a bloodless, though not an inkless, joust, and when the fray is over the field is strewn with the dead bodies of the militarists. While this method of fighting militarism may be perilously like the serpent's swallowing its own tail, we cannot but admire the skill of the thrusts given by this militant anti-militarist. "In Europe and America," President Jordan says, "taxes have doubled in the last fifteen years, and half of this extra tax has gone to build up 'our ships,' 'our bankers,' 'our commerce,' 'our manufactures,' 'our promoters,' 'our defense,' in nation after nation, while 'the man lowest down,' who bears the brunt of this taxation, is never called on to share its benefits. The ships that bear our flag in order to go through our canal at our expense are not 'our ships.' By the very fact of free tolls, we know them for the ships of our enemy; for the arch-enemy of democracy is privilege." The recent action of congress calling for free-tolls for American vessels engaged in coastwise trade going through the Panama Canal is regarded by President Jordan as a stain upon our national honor. According to the contention of peace-loving men as a nation we cannot afford to violate the Hay-Pauncefote treaty of 1901, whereby, for due considerations, it was agreed that there should be no discrimination against any nation in respect to tolls. By those who negotiated the treaty it was clearly understood that the United States could not favor its own vessels, and the senate so understood, when it assented to the ratification of the treaty and defeated an amendment the purpose of which was to favor American coastwise trade. After nearly a century of peace with the mother-country—even though every well-informed citizen of both nations believes that war between Great Britain and the United States is no longer a possibility—it would be most unfortunate for anything to occur that would bring on even a delicate diplomatic situation. The only honorable course for the United States to follow, if there really arises a real difference of opinion over the phraseology of the treaty which permitted the United States to dig the Panama Canal, is to submit the matter to The Hague tribunal. Doubtless the decision would be unfavorable to the contention of the United States. But no matter. There can be no disgrace in submitting such international differences to arbitration or to abide by an unfavorable decision. It would be dishonorable, however, to refuse to arbitrate such a question, and especially when the matter involves Great Britain and the United States. It was to cover just such little irritating disputes that the proposed arbitration treaty with Great Britain was designed. It is a thousand pities that the senate defeated that peace-making agreement. After this paragraph was set up, dispatches from Washington have announced the introduction

of a bill into the senate by Senator Root, the purpose of which is to abolish tolls for American coastwise traffic.

### Another "Century of Dishonor"?

A sad story of neglect and exploitation is revealed in the recent report of the committee on expenditures in the interior department. Chairman Graham, of Illinois, asserts that the Chippewa Indians of the White Earth Reservation in Minnesota have been robbed of millions of dollars' worth of pine timber by lumber companies operating under favorable legislation and administration of Indian affairs. Through a senate "rider" on an Indian appropriation bill in 1904, Indians of mixed blood were allowed to sell the timber on past and prospective allotments of land. At the same time an act originating in the house provided for the allotment of valuable pine lands, with the result that the best and most valuable pine allotments fell into the hands of those who were intended in advance to receive them. After it was all over, it was found that practically all the pine on the reservation had been sold to three lumber companies, almost as if by pre-arranged divisions. Not more than 5 per cent of the sales proved beneficial to the allottees. These are not gray wolves, but white wolves that howl around the miserable huts of these unsophisticated and helpless wards of the nation. In one desolate shack, the committee found three women, who, though blind, were about to be ejected by mortgage foreclosure, and this case is typical of others. In one part of the reservation where some 500 Indians live, nearly every man, woman and child is afflicted with trachoma, many are blind, and 25 per cent have tuberculosis. Squalor and misery abound. If the statements of the report are well founded, a more serious indictment against our Indian service could hardly be imagined.

### Municipal Crime Factories

How many communities are directly engaged in the manufacture of criminals? How many of our church members, to say nothing of our pastors, have ever investigated the "lock-ups" in our police stations. The Juvenile Protective Association of Chicago has found conditions in these cells unspeakably vile. Often they are so crowded the inmates cannot sit down. Many who are confined have venereal diseases, and these cells are breeding-places of moral and physical foulness. According to an article in the Survey, by Louise DeKoven Bowen, the failure properly to classify prisoners results often in putting innocent girls and prostitutes into the same cell. Another evil is the "mugging" system, whereby the photograph and measurements of every one arrested are recorded. In 1911, 5,338 cases were thus "mugged," considerably less than half of whom were found guilty, the rest being presumably innocent. One must visit these "lock-ups" on one of the busy nights—Saturday or Sunday—to see for oneself the danger to the community arising from the indiscriminate herding together of the innocent with the guilty under, for the most part, intolerable sanitary conditions. In 1911, there were confined in the Cook County jail 1,328 boys over seventeen and under twenty-one years of age and sixty-one girls over eighteen and under twenty-one years of age—juvenile adults, who are not affected by the present juvenile court law of the state of Illinois. No doubt some of these were already well started toward an habitual criminal life, but it is safe to say that a considerable proportion of them, were they not thrown into intimate contact with seasoned criminals, might be redeemed to useful citizenship. We could at least raise the age limit of the present juvenile law to twenty-one years and wipe out the present method of treatment of juvenile adults. When shall we become thoroughly aroused to a state of affairs which undoubtedly exists in many other cities beside Chicago? How much longer will we permit the wholesale manufacture of criminals?

### The Making of Books

It is not so difficult to make a book as many people suppose. The difficulty is in finding somebody who will buy and read it. Publishers assume that an edition of 1,000 copies is necessary to cover expenses, and if the book be illustrated it may require from 2,000 to 10,000 copies to justify its publication financially. Probably not one book out of ten sells out its first edition of 1,000. The publishers reimburse themselves on the larger sales of the exceptional book. He who has great thoughts which he wishes to give to the world should ask himself this question: Is it probable that there are 1,000 people anywhere on earth who want to know these important truths of mine enough to pay \$1.50 apiece for them? It is a sobering and often a humbling thought.



# THE CHRISTIAN CENTURY

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## The Necessity of Prayer

What is prayer? Why should we pray? To these questions Dr. Robert F. Horton answers: "Prayer is simply and solely the realization of God. We spend time in prayer in order to become aware of the Power that made us, and the purpose for which we were made. We are apt to live in a thoughtless disregard of this, which must evidently be the most important thing in the world for us. We go on in the pressing necessities of living or in the restless thirst for pleasure, giving no thought to the vital questions, Whence came I? Whither am I going? What is the object of it all? These questions can only be answered by reference to the Power which made us."

The God whom we seek to realize is revealed in Christ. His ways are orderly and just. He knows our needs before we ask him. He is ever ready to bestow the highest blessings upon his people. He is easy of access. He is improperly represented by an oriental monarch whose throne is guarded by soldiers and officers of high and of low rank. His favor, is not gained by bribes. Our offerings and our worship are acceptable to him only as they elevate our thoughts and strengthen our hands for deeds of righteousness. The gift we bring to his altar is rejected if we are at variance with our brother and are endeavoring to substitute the forms and emotions of religion for fair dealing and kindness of heart. God demands holiness of us. Yet he knows our frame, he remembers that we are dust. As a father pities his weak and foolish children, so God pities us. And his pity makes us strong.

In seeking to realize God we are also realizing ourselves. Apart from God we are less than ourselves. Life is measured by ideals. Prayer in the name of Jesus brings the sense of sin and humiliation. Thoughts, words, and actions which we have tolerated and perhaps accepted as good, appear as evil when we pray, for we see them then in the light of the glory of God in the face of Jesus Christ. Prayer makes impossible the easy ways of moral indifference. The bargaining sort of morality has no standing before the God whom the Christian seeks. Deceit and trickery are necessarily excluded when we seek him who is everywhere and whose ways are unchangeable. Were our God a local deity, we might feel at liberty to deceive and defraud the foreigner, but, as he is the God of all men, and cares for all, we cannot ask his aid in any enterprise that tends to degrade the weakest human being on the face of the earth. Thus, by praying in the name of Jesus, we reach the full measure of spiritual power and dignity.

We must pray without ceasing because temptation is ever present. The fight is always on. It is easy to forget why we are here and to follow pleasures that weaken the will and blunt the sensibilities. We may grow weary in well doing. We must drudge every day, we face ingratitude, our efforts are misunderstood, and the wise men debate the question of what is the highest good. It is no wonder that we are tempted to relax our efforts. We cannot do our best unless we realize that the strength of the eternal God is ours. They that are against us seem to be more than they

that are for us until our eyes are opened and we see the chariots of God around us. We may have to use the prayer which Dr. Horton says was breathed by Sir Jacob Astley, at Edgehill, as he entered the battle to fight for the king: "O Lord, thou knowest how busy I must be this day. If I forget thee, do not thou forget me." The feeling that God will not forget us will help us not to forget him and the aid he gives to the tempted.

Prayer is appreciation. We therefore need to pray in public. The literary critic points out the excellencies of a poem, a story, an essay, and thus increases our enjoyment of literature. But it is the poet, the writer of stories and of essays whose appreciation of life is to be set before that of the critic. The student of the history of religion has something of value to say, the biblical critic is useful, and the theologian corrects and enlarges our idea of God and of salvation. But before religious feeling can be purified it must exist. Those who are themselves religious can arouse our feelings of dependence and gratitude. Prayer is one of the ways in which expression is given to the sentiments of religion. By means of it we share our faith and hope with each other. Our lives would be much poorer if they were to be deprived of what they owe to the prayers of the saints. By their prayers men show what they appreciate and what they aspire to be. [Midweek Service, Feb. 5. Matt. 6:5-15; I Thees. 5:17; I Tim. 2:8; Jas. 5:13.]

S. J.

## A Personal Letter and an Open Response

My Dear Brother Morrison: In reply to yours concerning bonds in the new Century, I regret to be compelled to say it is impossible for me to take any myself. It will be a pleasure to do anything I can, however, to interest some one with money and the Century spirit. I believe in the spirit even if I cannot agree with the method, and I do certainly want to see your pungent and able pen kept on the job. But before I talk to anyone about bonds I would like for you to fortify me on one point. The Century has not been paying. It has been losing if I am rightly informed. What are we to do with the claim that the stock is not worth \$16,000? I seems to me you ought to justify the proposition from a strictly financial view. The man who simply sees the surface fact that a losing business is to be turned over to the brotherhood at a considerable cash value raises embarrassing questions. You must not misunderstand me when I say I regret that the men who hold the stock could not see their way to make a clean gift of it. I want you to convince me of the business soundness of the arrangement, for I want to see your proposition go through, and I am anxious to be able to help. This letter is private and confidential to you personally. Others might not understand my motives. As a friend you will.

My Dear Friend: Yours of the 24th inst. is at hand. You will not object, I am sure, to my making the contents of your letter public together with my reply, if I withhold your name. I wish to say to others, to the Disciple public indeed, what your letter asks me to say to you.

Your letter is the first occasion I have had to make any reference to what seems to me the utterly wanton caricature with which a certain religious newspaper has described our project. Those who have not seen that description may wonder at my speaking so gravely as I am going to do in answer to your straightforward and friendly request. I imagine that your request for information has been occasioned by this caricature and while I think I could satisfy your personal inquiry in a very few words I mean to write at some length for the sake of others of less business insight who may have been misled by these misrepresentations.

I am not a business man. My task has always been that of a minister and student. To keep my mind whole and free for my essential work I have studiously evaded business responsibility wherever I could.

As editor, however, I have been compelled, against my taste, to familiarize myself with the larger business problems of the newspaper, as well as with its editorial problems. Our financial limitations necessitated this practical attitude. I do not think I am able to look all around a business proposition as an experienced business man can do, but I feel as confident as I dare feel about any question of business that our plan for transforming the New Christian Century Company into the Disciples Publication Society is both sound and equitable.

I shall write frankly, even naively, remembering my lack of business experience and desirous of satisfying the unexpressed inquiries of many others less judicious than yourself.

You have been quite correctly informed. The New Christian Century Company has not been paying a profit. This fact has always

been frankly published. We believe the reason for our not making a profit is simply that we had no capital with which to promote the circulation of *The Christian Century* and the *Bethany Graded Lessons*. And we are confirmed in our hopes for future success by the fact that our deficits during the past five years have been kept so low.

But you have overlooked the vital fact in the present transaction, so far as the stockholders of the Century company are concerned. They have not set a "cash value" upon their holdings. By the terms of the transfer they are not to receive cash at all. They are accepting \$16,000 in notes of the new Society. These notes are non-interest bearing and it is understood that they are to be paid out of the profits earned by the Society.

When the Society earns profits it will be *prima facie* proof that our valuation was reasonable and equitable, because a very modest profit is all that will be necessary to carry the obligations and gradually to retire them.

But if the Society should earn no profits the notes held by the stockholders of the Century company would be absolutely without value, or at most they would simply entitle their owners to share with other creditors in the material assets of an insolvent concern.

Our acceptance of notes rather than cash in payment for our holdings is our pledge of good faith in asking others to purchase bonds. We believe in the future of the enterprise, if it is given a reasonable capital, and we stake our private interests on the working out of our plans.

If the transaction involved the paying of any cash to the Century stockholders out of the funds received from the sale of bonds, there might be ground for the "embarrassing questions" to which you refer. But no stockholder has even remotely conceived such a plan and certainly I, as one of them, could not persuade myself to ask you and my other brethren to invest in bonds in order to pay cash to me! On the contrary I am myself intending to invest in the bonds to the extent of my ability.

As it is, the holders of notes stand in precisely the same relation to the Society as do the investors in its bonds. They put in money; we put in property reasonably appraised, and it is arranged for the development of the business to determine whether our appraisal is just or otherwise.

\* \* \*

But it is not necessary even to await the development of the business in order to determine the value of the property which the stockholders have sold. The new Society will be able to take up these notes at any time for their actual market value. If the property proves within say six months to have been worth say but \$12,000 the operation of ordinary business conditions will enable the Society to buy these notes for 75 cents on the dollar. If it proves to be worth but \$1,600 the same laws of business will enable the Society to retire the notes for 10 cents on the dollar.

The point I wish you to see clearly is this: that the price the stockholders are to receive for their property is still to be determined. The face of the notes only determines the maximum that we may receive—and no business man will question the equity of such a maximum if the business makes good. If the business does not make good we will receive for our property whatever it is actually worth, all the way down to zero.

\* \* \*

I note what you say about wishing that the men who owned the stock "could have seen their way to make a clean gift of it." That was my wish too. I would have found great satisfaction as would a number of my associates in making such a gift had we been able to do so. In the lack of a philanthropist like Mr. Long to do for us what he did for the St. Louis house it was my idea to enlist many outright gifts which together would constitute a promotion fund. Had we adopted this plan of asking others to "make a clean gift" of their portion we, too, would have made a "clean gift" of ours. But it was finally decided not to ask for gifts but to sell bonds, and we felt that it was both business-like and equitable that we who contribute the property to the Society should stand in the same relation to it as those who might buy its bonds. By the present transaction no one is asked to make a donation. The only difference between the holders of notes and the holders of bonds is that the notes do not draw interest while the bonds do. (An exception was made of one note for \$2,000 whose owner made it a condition of his surrendering his stock that his note should draw 5 per cent interest).

I ask you to examine the transaction in the light of the three possible assumptions as to the value of the assets of the New Chris-

tian Century Company.

Assume first that there are no actual assets at all—no stock on hand, no subscription list, no valuable contracts, no "good will." In this case those of us who are taking notes for \$16,000 are thereby virtually being paid for our wit and our labor in devising and building up from the ground a business proposition, in partnership with other persons who furnish the capital. Is not this a sound business arrangement? Others invest their capital because they believe the "proposition" will make good. If it does not make good we, its promoters (I blush to so classify myself, but I mean to talk straight through in business terms), receive nothing. If it does make good according to our forecast, and by our labors, and a business is created that pays 6 per cent dividends on say \$50,000 valuation, who will say that for such a business gradually to pay its bond holders \$25,000 and its promoters \$16,000 is inequitable?

Assume secondly, that there are assets, fully equal to the valuation put upon them. The stockholders of the Century company consider that the assets they are transferring to the new society are worth the full amount at which they have been appraised, and they expect the future business of the Society to confirm their present estimate. If the assets have such value of course there is no question as to the equity of the present transaction.

But assume in the third place, that there is a difference of opinion as to the value of these assets. Assume that they derive a portion of their value from the particular personnel of their ownership, that they would not sell for so much in the open market as they are worth to the New Christian Century Company, or to the Disciples Publication Society. What better way can you suggest for arriving at a true valuation than the way we have chosen, viz., to let the progress of the business itself determine how much the new Society shall pay for them?

I can think of one other way, and that is for the new Society when its membership is duly constituted and the stock holders of the Century company are all "reduced to the ranks" where my voice or Dr. Willett's voice (if we still shall have a voice) counts for no more than the voice of some member who has made no investment at all—for the Society itself, though its trustees, to review our appraisal and if, in its judgment, our appraisal is too high, to reduce it to an equitable basis.

Speaking for myself I would be perfectly willing to accept the judgment arrived at by such a review, and I believe I speak for the others. But my guess would be that the Society would plainly enough see that the valuation arrived at by the progress of the business would be more nearly equitable than any appraisal made by the trustees.

\* \* \*

I have written very fully, much more fully, no doubt, than you intended to ask me to do. I am very sensitive that the business side of our transaction shall be as transparent as its editorial purposes. I could wish earnestly that it were not necessary for me to have any responsibility for the business transaction, that I could remain in the quiet of my study and do my own particular work, leaving to others these tasks to which their faculties are better fitted than are mine. I have seen the way of the minister who turns business man, and I wish to avoid that way.

But fate, or providence, has thrust this task upon me. I have to build my own pulpit before I can speak from it. I have accepted the task with inexpressible reluctance, spurred by the sense that it could be nothing but indolence or false pride or cowardice that, in the face of the present editorial opportunity, should restrain me from organizing the proper means to achieve so important an end.

And I wish you and my brethren to examine carefully our previous announcements and read carefully this response to your letter and tell me frankly whether our transaction is not both sound and equitable.

For we are determined that the business transaction shall be just as thoroughly Christian as are the moral principles taught in the pages of *The Christian Century*.

Very sincerely yours,  
CHARLES CLAYTON MORRISON.

—The American Bible Society has just issued a "Romanized" edition of the entire Bible in the Hingwa dialect, used in the Fuhkien Province, China, not Romanized doctrinally or ecclesiastically, but by the use of our Roman—that is, English alphabet, instead of the difficult Chinese character. The book has an explanatory "Foreword" in English. The translation was made by four Chinese scholars under the direction of the Rev. William N. Brewster, and is put on sale by the society at about one-fifth of the cost of publishing. A striking proof that the Bible finds an open door in the



new China comes from Hunan Province, where one of the society's superintendents is making a careful canvass of the business houses in Changsha, the capital city of the province. He finds that not more than one in thirty of the business houses declines to purchase copies of the Scriptures.

### Beginning a Non-denominational Ministry

Dr. Peter Ainslie, of Baltimore, has a genius for optimism in regard to the growing cause of Christian unity. He has formed a habit of mind which looks at little happenings as symptoms of a deeper movement. Every where he finds tokens and harbingers of the coming day when denominationalism shall be overthrown and Christ's people shall be truly one. And he strives to co-operate with this deep flowing current of the spirit by bringing about these "happenings," so that the hidden work of God may be made manifest to those who see it not. He holds an evangelistic meeting in a Baptist church and interprets it as a contribution to Christian unity. When his Seminary house is opened he invites an Episcopal rector to deliver the address and interprets it as a contribution to Christian unity.

He responds to an invitation to deliver a series of addresses before the Divinity School of Yale University, and while there finds a Disciple student who desires him to officiate at his ordination to the Christian ministry. Whereupon Dr. Ainslie requests Dean Charles R. Brown of the Divinity School, a Congregationalist, to share the service with him. Dr. Ainslie reads the Scriptures and after delivering a brief charge to the candidate, asks three questions: "Do you affirm your fidelity to Jesus Christ as Lord and Saviour?" "Do you affirm your belief in the Scriptures as containing the word of God?" "Do you promise to proclaim the message of Christ as revealed to us in the Scriptures throughout your life as you have opportunity?" When the candidate has responded "I do" to all these questions he kneels, and Dean Brown and Dr. Ainslie lay their hands upon his head while Dean Brown offers prayer. Afterwards, a benediction is pronounced by Rev. Louis Stine, of Boston, a Disciple minister.

"I felt that this was such a definite contribution to Christian union," writes Dr. Ainslie, "that it should be made public that the time had come when men are not to be ordained to the ministry of one distinct communion but to the broader ministry of Jesus Christ."

### A Divinely Opened Door

It is little wonder that the hearts of New York City Disciples were constrained to issue an appeal to their brethren of the whole land to come to the help of the struggling church in Russia. These New York people had the last sight of the face of Prof. Martin Schmidt and the last conversation with him before sailing for his St. Petersburg home. Chicago Disciples met and heard him shortly after the Louisville convention. It was manifest that he and his companion, Rev. Alexander Persianoff, had come to this country with sanguine expectations of substantial aid for their cause. It was plain, also, that they were continuing their journey with disappointment. By the time they reached New York on their return journey, their hearts were heavy with the sense that they were to meet their countrymen empty-handed. To the Disciples of New York City Prof. Schmidt addressed a statement, confessing in entire frankness his depression of spirit. Reading this statement the churchmen of New York determined to gather a fund to be sent hard after the returning ambassadors. On another page will be found Prof. Schmidt's plea, together with a letter sent from the Central Board of the Russian Evangelical Christian Church to all the churches throughout Russia. This communication discloses a condition that makes a tremendous appeal to American Disciples. The Foreign Missionary Society and the Christian Woman's Board of Missions find their incomes already over-appropriated and are unable to lend aid at this time. The appeal is made, therefore, directly to the people.

There is no doubt that these Evangelical Christians of Russia are our own spiritual kith and kin. They do not face the problem of Christian unity as we face it in this country of many evangelical sects. They lack, therefore, this point of identification with American Disciples. But in their positive catholic feelings, in the simple and unecclesiastical bond that holds them together, in their fervent evangelistic temper, as well as in their accustomed practice of the Christian rites, they are the Disciples of Christ of Russia.

They deserve to be helped in this present crisis. More than that, the cause that is common between us and them deserves

that we cultivate the most intimate and responsive relationship with them, perhaps through the Foreign Missionary Society, whose natural function is by no means limited to so-called heathen countries, but should extend to any foreign land where doors of entrance are open for the effectual preaching of the gospel. And certainly there are few beckonings of providence more evident at the present hour than is this in Russia.

### Do Baptists Need a Congress?

To ask such a question is either to convict one's self of invincible ignorance or of incorrigible prejudice. And we raise the question because a Baptist journal, representing a type of bigotry and the aristocrats of ignorance in its denomination, rejoices over what it considers the second-class funeral of the recent Baptist Congress, and adds that "it is difficult to get speakers who will risk their reputation for orthodoxy by appearing on the same platform with a number of denominational dervishes." And be it said to our humiliation that a Disciple newspaper quotes this sentiment with evident appreciation.

In one particular our Baptist contemporary is correct. If men have a reputation for orthodoxy to maintain they would do well to keep away from a congress where live questions are discussed by men of ability—and the records of these congresses will show that this has been done year after year—and where bearings are taken of the progress of the kingdom in human affairs. If orthodoxy means a condition of mind which is proof against light and learning, against truth or change, against fresh revelation or mental innovation, then by all means repudiate the congress, shun it as a chamber of theological horrors, whether it be conducted by Episcopalians, Disciples or Baptists. If these orthodox Baptists have nothing to learn, if the boundaries of truth have been prescribed beyond which one may not pass, if they are not interested in the discussion of questions with which the greatest minds in every communion are concerned, if they really believe that their fathers bequeathed to them the final word on all matters which engage the attention of our age, then they are in duty bound to shun the appearance of a Congress, and every paper, magazine, book, college, and sermon, save those which continue to repeat what has already become a matter of undisputed knowledge.

It would even further this theory of intellectual snobbery if all who dread a Congress would hide themselves to some rural retreat, far from the rumblings of present-day activity, where no strange voice could ever be heard, where no ray of light could pierce the awful gloom in which they have immersed themselves, and where the perfections of orthodox faith and knowledge could never be disturbed by the learning of the scholar, or the discussions of a congress. This Baptist aristocracy of ignorance should write high on its banners, "O for a lodge in some vast wilderness."

The fact that a Congress is never largely attended is no argument against its value. Our prayer-meetings are not largely attended, neither are the Sunday evening services in many places. Of the hundreds who matriculate in our colleges, a comparatively small proportion remain long enough to receive a diploma. If there is ground for rejoicing over the coming demise of an institution because those who give it their presence are few, there is little inspiration for us in the organization of the church at Pentecost with its one hundred and twenty. The sectarian scribes of that time must have grown merry as they predicted the speedy ending of that enterprise.

If numbers be a criterion of success then many of our conventions must be confessed failures, since at no time have we had a million present, though we claim to number a million and a quarter. How many must be in evidence in order to insure success in any enterprise? If the promise of Jesus to the two and three who gather in his name be worth anything, it is worth just as much to any number of brethren who band themselves together to study the progress of his Kingdom in the world, to identify themselves with every human interest, to help solve the perplexities of their age, and to keep their minds open to receive whatever truth God has to break to them from his word.

But whether a Congress be attended by one hundred or one million, its spirit and purpose are in accord with the Apostolic dictum, "Prove all things; hold fast which is good." Crowds have little to do with men whose faith is securely fixed on realities. It is only the faith that fears the facts which attempts to suppress investigation, and to fly the flag of distress.

E. B. B.

—Judging by the reports all our evangelists are "sane and scriptural."

# DR. WILLETT'S MISSION TOUR

## The Land of the Rising Sun

The world is accustomed to think and speak of "Little Japan," and to picture the land as insignificant in size. This is hardly true. At least if the total length of its territory is considered, the two thousand miles of island empire would parallel the entire Atlantic coast from the British Provinces to Cuba. In fact Japan is so long that it includes climates of every sort, from the almost arctic cold of Saghalien to the tropical warmth of Formosa.

Yet it is true that Japan is small. The total area is only 162,000 square miles. And while this is greater than the land extent of the British Islands, with the addition of Belgium and Holland, it is not as large as the state of California, while by the side of huge empires like Russia and India, or mighty republics like China and the United States, it is an infant.

### Picturesque Scenery.

But what Japan lacks in extent of territory it more than compensates in its attractiveness and variety of scenery. The volcanic origin of the islands produces a ruggedness and picturesque unevenness which saves the country from a moment's monotony and seems at first sight to render impossible the common tasks of agriculture, on which such a people must so largely depend.

Yet in reality there are considerable stretches of level land, and the ability of the Japanese, together with all the peoples of the Orient, to make use of the smallest spaces of level ground, affords sufficient room for the highly skillful uses of the soil, which are seen to such admirable advantage in the little rice, wheat, barley and millet fields, many of which an American farmer would count too small for even a garden.

Of course the charm of Japan is in its mountains, none of which are very high, as the mountain climber would measure altitude, but all of which, from the most modest hill to the snow-topped Fuji, are a joy to the student of landscape, and a source of satisfaction to the most prosaic traveler. From those mountains come the torrents that run to the sea on every side, many of them finding their sources in cascades and cataracts that repay a long journey's effort.

### Luxury of Japanese Bathing.

But most interesting of all to the Japanese, these mountains are the places in which they are sure to find the hot springs which they love. The volcanic origin of the land makes itself evident in these bubbling or spouting wells of water, so hot that only a Japanese could endure the temperature. But to him it is the acme of luxury. He will travel almost any distance for the joy of such a bath. Sometimes the pools are quite natural, in the side of some rock, and sometimes a hot spring has been roofed over by an enterprising inn-keeper, who secures a patronage which never fails.

It is not to be doubted that the custom of the Japanese in regard to bathing had its beginnings in the multitude of these hot springs. But the practice has now become universal. Every person, man, woman and child, takes a hot bath every night. The temperature of the water is far higher than a westerner can endure without long practice. Yet strange to say there seems to be no reaction in the form of colds, even though the bather may put on light garments, and spend some hours of home work in the chill of the usual unheated house, before retiring.

And in the matter of proprieties in bathing, there seems to be little concern. The ordinary Japanese takes his bath where he finds the hot water. He is not troubled by the presence of other people, men or women. In the hot pools among the mountains the bathers wear no garments, and are undisturbed by spectators. In the towns the bath is taken within doors in deference to a growing feeling, perhaps the result of sensitiveness to western ideas, that it is not quite the proper thing to take it on the street in front of the home. But so far as personal desire for privacy is concerned, that is an acquirement, and apparently is regarded by many of the

Professor Herbert L. Willett is now making an investigative tour of the mission fields of the Orient accompanied by a university class whose members are devoting themselves, under his leadership, to an earnest and systematic study of social and religious conditions in the Far East and to the activities and results of Christian missionary effort. In this series of articles in *The Christian Century* Dr. Willett will write more or less informally about his personal experiences and observations, and, in addition, will report the results of his study and of those with him, giving our readers thus a delightful travel story and an instructive and authoritative report of actual missionary conditions and needs. No man in the American Church is better qualified than Dr. Willett to find the facts and to judge them discriminatingly

people as a more or less troublesome convention. As a result the exposure of considerable portions of the human body to view is common and immaterial. It excites no notice, and probably results in little of the harm that would develop in a more reserved society like our own. There is a saying in Japan that the people see nakedness, but

they do not look at it.

### Advantages of Japan's Coast Line.

Another of the natural features of Japan is its almost limitless extent of coast. It is an island empire, and though the largest of these islands, Hondo, is the part of Japan of which the world usually thinks, yet the actual number of the islands making up the Japanese possessions has probably never been counted. In reality the number changes with the tides and volcanic disturbances. But this fact of island character to the land insures it an enormous extent of coast line. Once the sea was a barrier; now it is a highway. And the commerce of Japan, insular and external, has grown with amazing rapidity in the past generation. Today the Japanese are pushing out on every side to control as much of the world's traffic as they can, and not without success.

The coast line brings them another industry, that of fishing. A very large percentage of the population finds its livelihood in the fishing business, and correspondingly, fish forms a larger element in the diet of the Japanese than of any other people. This does not mean that they are all fish eaters. Many of them are far too poor to afford even the least expensive fish. But meat they can get only in the most limited quantities, by importation from Manchuria or Korea, and outside of the strictly cereal and vegetable diet, which is the rule, fish is eaten whenever possible. And nowhere can it be found in greater variety or of more delightful flavor. One of the joys of a visit in Japan, of which there are many, is the item of fish on the menu.

Of roads, in the proper sense, Japan seems to have few. In fact they are not needed, for most of the people walk, and the few beasts of burden follow the paths along which the people make their way. In the vicinity of towns of importance there are good roads for the jinrikishas, the outgrowth of the advent of that interesting two-wheeled vehicle, the invention of a missionary a



Cherry Trees in Nyeno Park, Tokio.

few years ago. In the country one sees bullocks used both as carriers and for ploughing, though both tasks are more frequently performed by men and women.

### Decent Development of Travel Methods.

Until a short time back the ordinary vehicle was the 'rikisha, though as everywhere else, most of the people walked, and still walk. But the pulling of the light and convenient horseless car-



riage gave work to a vast army of men, and the fare is within the reach of all but the poorest. But when the wars came on, with China and especially with Russia, a large part of this host of 'rikisha men went to the front. About the same time, and partly to meet the need, the street-car made its advent, and now all the larger towns have electric trams.

And the Japanese make full use of every means of travel. They walk when they must, but they ride when they can. The tram cars are usually crowded. And in recent years the development of the railroads, under state control, has been rapid and effective. The main lines of Japanese railroad will match in construction and efficiency any to be found in Europe or America. The train de luxe which runs from Tokio to Shimonoseki has an almost perfect equipment of sleeping, parlor, dining and observation coaches. And the trains on the other lines throughout the empire are well equipped and comfortable.

And what is more to the point, they run on rapid schedules and are rarely ever late. The inconvenience and vexation, not to say unnecessary loss of time and money, which are a constant vexation to the traveler in America are almost unknown in Japan, as in several other countries. Whether state control is the secret of this more satisfactory condition, perhaps the experts can say. In Japan, at least, the people have an excellent, punctual and inexpensive railway system, and they make full use of it. The third-class compartments are nearly always full, while the second and first do good business.

#### A Land of Trees and Flowers.

Japan is a land of trees and flowers. The bamboo is the unfailing source from which a hundred crafts are created. A bamboo grove is a delight to look at. It is graceful, rapid of growth, and useful for a wonderful variety of purposes. Houses are constructed of it. The light articles, such as umbrellas, chairs or tables, in so far as they are used, pipes for water, rods for fences, and fiber for the weaving of any quantity of interesting and beautiful things are all of bamboo.

Of other trees, from the giant cryptomerias planted along the roads to shrines, to the cherry, both the blooming and therefore



Lake Hakome and Mt. Fuji.

fruitless variety, and the less attractive but more useful cherry bearer, there are numberless sorts. And the flowers are a constant delight all through the year, from the burst of cherry bloom in such public parks as Ueno in Tokyo, to the chrysanthemum exhibitions, with their marvelous constructions all from a single root, and the wonder of autumn maple leaves.

In recent years the government has undertaken an admirable scheme of forestation. Many of the hillsides and mountain slopes are unsuitable for agriculture, though astonishing efforts are made by the clever farmers to win bits of hill and mountain soil for their crops of rice and cabbage. On these bare slopes the government experts are setting great areas of bamboo and other trees, which in a few years will be a valuable asset to the nation. And in many places what appears to be a perfectly wild growth of forest is discovered on closer inspection to be the result of careful setting, the trees standing in long and regular rows. Only by such means could a country so limited in soil support so many and varied industries dependent upon wood material.

## What Has Become of the Infidel?

The Quiet Passing of an Erstwhile Conspicuous Figure

By John Richard Brown

It is becoming notorious that to find and identify an infidel today is no easy matter. He was once easily recognized, and his social and religious outlines were unmistakable. Because there was no difficulty in pointing him out, he was called names without offense, and there was no lurking fear that the wearer of the names would invoke the laws against libel. He could be prayed for with precision, and his special shortcomings of faith and life were public property; they were sometimes a real institution of the country side. But an old race seems to have died out—and to lie in the grave with the ichthyosaurus and other horrible creations of the fossil past. The modern infidel does not make the flesh-and-blood appeal of his deceased race; he is fugitive, evasive, and even unfaithful to the implications of what he believes. He prefers a lair—and the fine leaves of a new and subtle vocabulary cover it.

#### Churches Miss Him Sorely.

The old infidel—like the Old Pretender of history—is coming into a new appreciation, because he is dead. But the churches are sorely missing him. He was a great inspirer of ministerial copy; he was responsible for many forms of ecclesiastical belligerence. The infidel Goliath was a man of some intellectual dexterity, who could interest light-minded persons and lewd fellows of the baser sort, by a recital of the "Mistakes of Moses," the "Banalities of the Bible" and the "Imperfect Morality of the Saints." It was a profitable excursion into the realm of holy things—ears were tickled at 50 cents a head; it was a mildly-exciting adventure into the peace of believers—the lectures were generally the theme of numerous pulpit answers for three months afterwards; it was a totally irrelevant way of dealing with the problems of the times—for the arch infidel was never taken seriously by lovers of men. The new fighting goes on behind ramparts with the use of disappearing guns. The old infidel boldly—and profitably—dragged his gun across the field in front of the believers to draw their fire—he always succeeded in doing it. But this antagonist has no true successors. He has become a memory. Lectures on selected topics of infidelity do not draw respectable audiences even when the hand-bills are featured with the prom-

ise in large type "No Collections." Infidelity as a paying investment is not listed on the stock exchange of men's best hopes.

#### The Aggressive and Blatant Type.

Another infidel of the past is being sorely missed. He is the aggressive and often blatant neighbor who used to boast of his lack of faith—which he always identified with believing what is not so—and which he emphasized by a series of inane profanities. To the pious he was always a baffling problem. He was an object of solicitude whenever a special meeting broke out in the neighborhood; often he would be prayed for publicly, with the inevitable growth of his already swollen self-conceit when he heard of it. His forum was the country store, or if he did not invite enough replies in that place of high deliberation, he was always sure of an audience at the hotel. But he has ceased to be, or else has been reduced to "innocuous desuetude" because he became a nuisance. He interfered with business. He had a case, but no cause; and the business of life became too strenuous for the average man to turn aside and listen when the first sentences that fell on his ears were empty of all significance. This infidel showed that his end was near when the only audience he could command were the small boys or the youths of the neighborhood who were in their first active and amusing protest against the universe. But the boys and men grew up; they are now mostly useful citizens of church and state.

#### The Infidel of the Pastor's Imagination.

The infidel of the past with whom most of us were best acquainted was one who was dragged into the pulpit at periodic times by that worthy defender of the faith called "Our Minister." This infidel was another Frankenstein; he was made up of all the mental absurdities of which our minister had ever heard. He was a totally unreasonable person; according to our minister he never had any logic, and even the things he did believe he did not know how to state. As our minister always wanted to be entirely fair he stated them for him; the infidel—through the mouth of our minister—

was always humbly grateful for this assistance. Then our minister was ready for the next scene in the drama of faith. He would take the utterly foolish remarks of the infidel, and valiantly, triumphantly and at great length refute them. A smile of satisfaction would come over the faces of the elders in the congregation at this particular point; and the young people would thrill at the sight of this miniature Armageddon. The faith once for all given to the saints had been contended for. But after a long time some one who wanted to know the truth began to suspect that practically all of this was a sham battle, and that there were times when our minister really made a fool of himself. The infidel he had demolished was the product of his own dreams.

The infidel of ecclesiastical bad manners lingers among us, but he is not very vigorous at present, and there are many who think that his course is about run. The making of such an infidel is such an easy matter that when we have forgotten to speak the truth in love we are in danger of creating or discovering a number of them. But this is largely a pastime, engaged in by men who like epithets instead of arguments. Epithets are more picturesque; besides, more people will quote them—and at the same time we may have the lurking suspicion that our case is not a very good one. As we grow older and learn the tendencies of history more accurately we find that epithets never settled anything, and that many things which we believed were unfriendly to the faith, if not positively hostile, are really fair and friendly to that which is best in us and in our faith, if we will only live with them for a while in the Interpreter's House.

#### Huxley and Spurgeon Both Infidels.

These infidels of our boyhood have largely disappeared. The reasons furnish us once more some primal facts of human nature. For one thing the word was so abused that it came to mean nothing. In the vocabulary of a certain English preacher both Mr. Huxley and Mr. Spurgeon were infidels. The conjunction of names creates a smile. According to this ecclesiastic, Mr. Huxley was an infidel because he did not believe in revealed religion; Mr. Spurgeon was

an infidel because he did not accept the exclusive claims of the Church of England. Doctor Gill called Wesley and the early Methodists infidels because they rejected the Calvinism which was so dear to the heart of Gill himself. Differences of doctrine, or even of systems of doctrine, may make it impossible for men to work together, but the old absurdity of calling names has been forgotten in all responsible Christian quarters. In Hugo's "Les Misérables" the old bishop, most orthodox of believers, went out to the hillside to meet the infidel of the neighborhood and to pray for his soul. He finally knelt at the feet of the so-called infidel, and asked for his blessing. In so doing the old bishop believed even more profoundly the things which he had been taught, but at the same time he found that the infidel had Christian truth which, because of unhappy experiences in life, he had not learned how to express correctly.

#### Another Ingersoll Impossible.

Modern scholarship has made the repetition of an experience like that of Mr. Ingersoll impossible. So much of what he alleged seems now so foolish that we wonder that even the credulous in another generation could have tolerated him. Modern psychology and the careful study of religious experience in all the ages of the church's history have made us understand some phases of community consciousness which used to be called "infidel outbreaks;" the world, the flesh and the devil work through that law of suggestion from which we never escape.

Much that was once called by the hard and divisive name of infidelity we now recognize as imperfect belief. The Christian church, in the thought of Paul, is a great clinic of the soul into which are brought all who are alive at all in the things of the spirit. "Lord, I believe; help thou my unbelief" is what makes the prayer of the upward look. The church has caught that upward look on the face of the man it would once have banned, and now gives sight to the eyes, truth to the mind, and blessing to the life. The fact that the infidel has disappeared—at any rate, in the vocabulary of the church—shows that the church knows its business better, and widens its field of redemption.

## Russia's Call to American Disciples

**EDITORS' NOTE:** The Russian Church of Disciples in New York City is a member of the "All Russia Evangelical Christian Union," and last year sent a missionary offering of \$12.50 for their work. When the permit to hold its annual convention at St. Petersburg was refused by the Government, a circular letter was prepared by the Executive Board of the Union and sent to all its constituent churches. A copy was sent to our Russian church in New York City. Rev. Joseph Keevil, the Disciples' Mission Superintendent in Greater New York, happened to be present when the letter was read and requested Pastor Johnson to translate it. The vivid picture of their church life with its struggles, sacrifices, discouragements and victories, reveals conditions that are truly apostolic. A committee, headed by Dr. Z. T. Sweeney, has been appointed to receive funds which may be sent to Mr. Geo. W. Kramer, Treas., 1 Madison Avenue, New York. In connection with the letter above referred to, which follows, we publish also a statement issued by Prof. Martin Schmidt upon taking his leave for Russia after attending the Louisville convention and touring the country as far west as Chicago. Concerning this appeal we ask our readers' attention to the editorial on page 6.

From the Board of All Russia Evangelical Christian Union, to the Church of God in New York, Greeting—

Let it be known to you, brethren, that in answer to our appeal for a permit to hold our "Fourth All Russian Convention of Evangelical Christians" in the city of St. Petersburg, we received from the Prime Minister a refusal, but no explanation given or reason for this decision.

Thinking over the whole situation, from every side, the Board of the Union does not find it possible to make any arrangements for holding a temporary convention, and therefore the congregations composing the Union are compelled to be without a convention this year. The Board asks the churches for the power to transact the business that should be done at the convention, and carry out the work for 1913 on the same basis as agreed upon for 1912.

#### Important Questions.

During the year the important questions which may come up for action will be submitted by the Board to the churches for their approval by letter. Besides this, during the year, effort will be made to hold in various cities local conventions. For the holding of these gatherings there will be sent by the Board an experienced brother

with a prepared program for the conducting of the convention. All important resolutions will be reported by the Board to the churches by letter. The important question, which must interest all members, is the support of the preachers sent out by the Union.

From the inclosed report from the Union's treasurer, you will see that within nine months, from Jan. 1, 1912, to Oct. 1, 1912, the deficit is R. 4,801.14 and to the end of the year will reach R. 6,000—\$3,000.

The cause of this deficit is not that we have had more preachers than we ought to have, but because the work of God is great and is growing every day, and the contributions from the congregations have not been as large as we expected.

#### Fruitful Evangelism.

The work of our preachers was very fruitful. They have visited all places where our brethren are, and many of them entered new places. If we had five hundred preachers, we would still not have enough, but we have only thirty-six. Therefore, in view of



Rev. I. S. Prokanoff, President of the Bible College at St. Petersburg, editor of two periodicals and, by virtue of his preëminent scholarship and statesmanship, the acknowledged leader of the Evangelical Christians of Russia. Mr. Prokanoff was appointed by the convention to accompany Prof. Schmidt as deputy to the Louisville convention, but circumstances prevented his coming and Mr. Pershanoff came in his stead.

the facts before us, we must take action at once to provide for the deficit, otherwise the work cannot go forward.

Having in view this goal, the Board of the Union called some brethren with means to St. Petersburg on November 4 for a conference on this important matter, but not many came. At the conference the following pledges were made: I. S. Prokanoff, R.





Rev. Alexander Persianoff.

200; F. Savelieff, 500; D. Bocharoff, 100; V. Pelivin, 100; I. Tuma, 100. Total, R. 1,000, or \$500.

#### Deficit Unprovided For.

The deficit left is not less than R. 5,000. It is therefore necessary that the congregations who did not send their contribution to the Union for the missionary work during this year, send them at once. It is necessary to send all that was promised and that was collected in the "Missionary Boxes." Also it is proposed to take a special collection in the churches for the missionary work. It would be a good thing if, during the Christmas holidays, the churches hold special missionary meetings to receive offerings for the missionaries. It will also be excellent to make offerings at the time of your "Love Feast" gathering. Besides, it would be good to secure pledges from brethren and sisters having means, especially for meeting the deficit. (I Cor. 7:29-31.) We must make sacrifice for the work of God. All contributions must be sent before December 20 to our treasurer, Mr. G. Matveef, Tcherniaia Rechka No. 39.

We believe that if the brethren will be encouraged and will pray about the work of the Union and put forth a great effort, our deficit will be covered by January 1.

#### Preachers' Salaries Reduced.

Also having in view the lightening of the burden of the treasurer of the Board, we propose for the next year, to reduce the salaries of the preachers as follows: Bro. Belousoves, from R. 30 to R. 10; Bro. Bodu, from 50 to 40; Bro. Bluhorovu, from 25 to 15; Bro. Naydanovu, from 25 to 20; Bro. Smorodinu, from 35 to 20; Bro. Jivitzkomi, from 30 to 10; Bro. Pechorskomu, from 35 to 15; Bro. Honushu, nothing at all; Bro. Ponamru, nothing at all.

If, by the first of January, only small contributions are made, then we must make further reductions. We ask forgiveness from those brethren who will be touched by these reductions at this time, but we cannot do otherwise.

To make less expense for the Union, we ask the congregations next year, if possible, to pay the traveling expenses of the preachers who will visit them.

#### Urges Faith and Courage.

The fact we did not receive the permit for our official convention must not trouble any one. This disappointment did not come without the will of God. It must teach us to work not only when we have praise from the public, but also when we have difficulties which proceed from the government. We must show to Jesus our faithfulness unto death. "This is the victory that hath overcome the world, even our faith" (I John 5:4).

We must also give you our sorrowful message: In the city of Moscow, a well-known brother, Ivan Verbitzky, has gone over to those who practice infant baptism. The church in Moscow discovered that a short time ago the said brother baptized his infant daughter, and they decided that the brother could not be a lawful preacher and a builder of the church, but could attend the church services as a guest.

#### A Disaffection.

Bro. Verbitzky, together with Bro. Svenson, decided to open a new congregation which they call "Congregation of Evangelical Christians Recognizing Infant Baptism." In view of the above fact, Bro. Verbitzky has separated himself from our Union, but the work of God does not suffer in Moscow. Among the brethren and sisters at this time there is a splendid spirit and zeal to push forward the work of God. They have opened meeting in several new places. They have called a well-known and well-beloved brother, with large experience, V. I. Dolgopoloff, who is working with great blessing among them.

In other places the work of God is growing. In Warsaw one of the Mariavite priests was converted and is now preaching, in lowliness, the truth of the gospel.

May the Lord give to his servants the zeal to do his work. Your brethren,  
I. S. PROKHANOFF, Chmn., E. ERMAKOFF,  
I. KARGEL, Asst. Chmn., S. PRECHELEFF,  
G. MATVEEFF, Treas., A. KOHELEFF,  
F. TROSNOFF, Sec.

#### PROFESSOR SCHMIDT'S LETTER.

"To Representatives of the Churches of Christ of Greater New York. Brethren: Tomorrow, the 14th day of December, I am to sail back to Russia, where I expect to take up my work anew. My heart is not as happy as it was at the time of my arrival on American soil. In fact, I am quite distressed and discouraged. We, Brother Persianoff and myself, rejoiced when we came here, as we believed, and still believe, we had discovered a great and strong brother in the Disciples of Christ. Wherever we went we told the story of that terrible persecution our brethren in Russia went through. We told you of our suffering in the past and of our poverty as the result of the present time. This story we repeated before the convention at Louisville, and in the churches and universities throughout the country. We have assured you that the Christians of Russia are identical with the Christians of America, having the one Lord, having the same faith and ordinances.

#### A "Little Brother's" Plea.

"And now, dear brethren, I speak to you as the official delegate of your little brother in Russia. Have I come to tell you of our struggles in vain? Must I return to Russia without a word of hope and cheer to the waiting ones? Our people entertain the highest opinion of you American Christians; their joy would be very great if I could tell about your love for your young brother across the sea, and of your willingness to help us through the present crisis for the maintenance of our Bible College and the work of our thirty-six evangelists, as well as the erection of a house of prayer in our capital.

"My heart is full of the great things I have seen among you. I know you are a willing people to advance Christ's kingdom, and if you could demonstrate your love in a practical way, it will be much easier for me to return and tell my people of your greatness. This you could do in helping us to meet our present need.

#### Russia a Fertile Field.

"In entering Russia you will find a fertile field for the growth of primitive Christianity. "The purpose in coming to America is not only to tell you our story and bring you our greetings, but also to ask your societies and



Prof. Martin Schmidt.

churches to come over and help us, in our distress.

"There is now freedom of religion in Russia. The doors are widely open. No foreign missionary society of any Protestant church has thus far done anything for the Slavic people in Russia. American Christians can find no better opportunity and no more opportune time to enter a great missionary field.

#### Deeply Religious.

"The Russian people like the name Christian; they are immersionists and a deeply religious people at heart. You must do this work now, while the opportunity presents itself, while religious freedom flourishes, or the agencies of superstition and unbelief will do their work for you. The Biblical name of the Disciples of Christ, their New Testament creed and ordinances, with their strongly developed missionary zeal and faith in the Almighty, are the best adapted people to conquer for Christ just now. We have been telling these things in your churches for almost three months. Your newspapers have widely discussed these matters, but your Foreign Missionary Society and your Woman's Board of Missions were not able to make us any promises, and we have been sadly disappointed in our hopes at the end of our journey in the city of New York.

#### Colleges Must Not Be Closed.

"We believe it would be a great mistake to allow the College in St. Petersburg to be closed on account of lack of funds, as this would mean the forfeiting of the privileges granted by the government, which concessions perhaps never would be gotten again. We are besought by the president of our convention to pray to you to come to our help in maintaining the thirty-six evangelists in the field for at least a few months. In order to be able to do this we are compelled to have the minimum of \$7,000 by the close of January, 1913. If we cannot get any money by that time, our college must be closed. (Our trouble in laboring hard for two years, connected with many difficulties to procure the government's permission, which meant cost to us, would be in vain.)

#### One Hundred Million Peasants.

"Remember one hundred million of peasants who live in darkness and ignorance, not knowing Christ or his gospel. Remember our evangelists who travel thousands of miles to bring the sweet gospel to these people; if we can keep them in the field, we can gain the victory.

"Let us not return home in tears and a heart full of sorrow and distress. Make it possible for me to tell our people in Russia about your magnanimity and love for a weaker brother.

MARTIN SCHMIDT.

## MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

### THE WOMAN WHO WORKS

#### II.

The article of last week treated of the changed conditions which the laboring woman of today has to face; these affect the home, as well as the home-maker.

Homes were once isolated and independent places, where almost everything necessary for family use was raised, and the women were the industrial army who turned the raw produce into the finished article necessary for home consumption. Now, the home is inter-related, and inter-dependent on public and political life. All our modern essentials of comfort and sanitation lead us straight to the city hall—there we find the modern equivalent to the hewers of wood and drawers of water of olden days.

The electricity with which we light our homes, the gas with which we heat them and do our cooking, the telephones that carry our daily orders, our water supply, our sewage disposal, all work under franchises within the gift of our city fathers. The taxes we pay, the construction and repair of our streets, the removal of nuisances, take us into the very heart of public life.

The home is more vulnerable today than ever before. The purity of our milk supply, on which the very life of our babes depends, is controlled by city ordinances. Like the prophet, we might cry every day, "There is death in the pot," unless the meat we buy and the bread we eat were protected by pure food laws.

Disease may lurk in the ready made garments that we buy—not only the cheaper grades, but the more expensive ones. Mrs. Florence Kelley, secretary of the Consumer's League, while pleading for better conditions for working women, tells of seeing a superb evening wrap being finished in a room, where a child lay in the most contagious stage of scarlet fever.

So the very pre-eminence of home and family duties to the mother and housekeeper forces her outside its boundaries for their protection. If the home be woman's kingdom, she must ever be on the alert to guard its interests and right its wrongs—and this leads her into the very storm centers of public and political life.

#### Changes Affect the Outside World.

Not only are the home and the home-maker affected by these modern labor conditions, but the great world in which both are placed is profoundly changed by them. Labor saving machines have revolutionized the law of supply and demand in the industrial world. The emphasis is no longer on the laborer with the bone and sinew of an Atlas—skill and dexterity rather than strength is the demand of the day; this has assured the entrance of the woman, even of the child, into the labor market. That was an ominous remark of one of the inventors of an early machine loom, when he said, "The whole machine may be started and kept in motion by a child, simply moving a rod backward and forward"—and child labor, the shameful anachronism of a Christian civilization, sprang into being.

From a few thousands of women, engaged in a handful of wage-earning occupations in the early part of the past century, we now

have about seven millions of them working in all the three hundred trades, save four or five. The oppression of some of these poor toilers equals that of the child in the cotton mills—both are the victims of capital seeking for cheap labor in this day of fierce competition—and the cheapest thing in the labor world is the weakest and most unprotected—the woman and the child.

These women who work cry to us, in tones that must be heard, for better conditions surrounding them, for shorter hours, and for a minimum wage on which they can live decently. In my own state of Kentucky, experts tell us that the very least upon which a woman can live with self-respect, paying for her own board and buying her own clothing, is six dollars and a half a week—but that one fourth of the working women in our state receive but four dollars a week, or even less. And conditions are far worse in other states—for we are an agricultural rather than a manufacturing community.

#### A Still Darker Peril.

But an even darker danger threatens the laboring women, especially the young girls, than the sweat shop or the starvation wage. One of the perplexing things about progress is that with every upward and onward step in life we have new problems to solve and new dangers to face. In our new industrialism we have not only the anachronism I have mentioned, but others even more threatening to our moral and social life.

Those of us who have reached our fifth or sixth decade have never been exposed to such temptations as threaten the young working girl of today. Her new life in office, store, mill, or factory, with the new independence and liberty she enjoys as a bread winner, often throws her into contact with men and women of the baser sort, and hideous and irreparable wrongs are often perpetrated on them. Miss Jane Addams in her book, "A New Conscience and An Ancient Evil," tells how the ranks of the infamous white slave traffic are recruited from the working girls, and says, "Lack of employment and recreation, insufficient wages, overstrain, often help to lead poor girls into an illicit life."

This new conscience has brought a new publicity with it, for it would seem that the commercialization of vice has reached proportions today that it never had before, and the very stones would cry out, if we held our peace. Reginald Wright Kaufman, in a recent utterance, estimates that there are at least six hundred thousand prostitutes in our country today!

When we think that those who are enticed into this life are young girls, many of them hardly past childhood, does it not seem a shame that our government does not throw protective legislation about them? Our statutes forbid a girl under age from making a legal transfer of property, but no law prevents her from selling what is more than houses, or lands to her, while he who robs her goes free—leaving her to sink into hopeless depths from which there is no escape.

#### A Complex Situation.

How changed and complex then is the situation for the working woman of today! Homes, once independent and sufficient for

their own needs, now linked with public life and government in scores of vital and fundamental ways! A great army of laboring women and children, all their work without the home, marching away into a world often full of snares and hardships for them; thousands of little children, robbed of their birth-right to unobstructed, unhindered growth, to this wonder world of play, to an education that should fit them for useful and patriotic citizenship; millions of women, going to their daily toil, often under menacing conditions, without the help the ballot and organized labor gives them to secure better laws for their own protection!

#### A New Unrest.

Against these is another multitude of wives, mothers, home-makers, robbed by modern conditions of their right to needed and productive labor, the only labor worthy of the mothers of the race and daughters of the King, seeking blindly to adjust themselves to an environment they but little understand. The lady of King Lemuel's oracle received the praises of husband and children and friends, but the climax of her paean of praise was that "her works praised her"—and that is what every Christian woman must crave. Like their Master, they must be able to say, "My Father worketh even until now, and I work." They must feel that life would be vain, unless it could be said of them at the end, "Their works do follow them."

This is but a poor statement of some of the conditions that face the women of today. Like the problem plays, it leaves every one to draw her own moral, and make her own conclusions. The new leisure that has come to many women can find one outlet in the numerous women's organizations. When we look back to the source of these societies, we find, almost without exception, that their primary impulse was social service. So whether we work through women's clubs, or patriotic societies, or temperance organizations, or civic leagues, or woman suffrage associations, or most of all, through missionary boards, we are helping to solve some of these pressing problems of today, and finding an answer to the craving of our own hearts for noble and satisfying work.

I. W. H.

Miss Rase T. Arbruster, Akita, Japan, says, "Miss Gretchen Garst has been here over a month and we are so happy to have her. She fits right in, takes hold of the language and is so congenial every way. The society surely made no mistake when they sent her. The Akita Christians who knew her parents are delighted to see her and she will wield a fine influence I am sure. Early this month my Bible woman and I made an evangelistic trip through Shoni District being gone nine days. Everywhere the people listened to the message. At Sakata, where we had trouble to get any women out to our meetings, over thirty high class women and as many men attended both nights we were there. We rejoice over the brighter outlook of the work in Akita City. It was a bit discouraging for some months, but a new spirit is filling the Christians and they are more earnest than I have ever seen them before."



## Church Life

### CALLS.

Elster M. Haile, West End, Chicago, to Monroe Street, Chicago. Accepts.

J. N. Scholes, Bellaire, Ohio, to Johnstown, Pa. Accepts and has begun work.

B. W. Huntsman, Painsville, Ohio, to Melbourne, Australia. Accepts.

J. M. Gordon, Princeton to Madisonville, Ky. Accepts.

J. Walter Reynolds, temporary supply at Bristol, Tenn., to be permanent pastor. Accepts.

A. B. Book, Macon, to Lancaster, Mo. Call extended Sunday morning and pastorate begun same evening.

Huell E. Warren, Trenton, Mo., to Drakesville, Iowa. Accepts.

Russell F. Booker to Alvarado Street, Los Angeles, Calif. Accepts.

### RESIGNATIONS.

Earle M. Todd, Ft. Wayne, Ind.

J. P. Pinkerton, Bentonville, Ark.

Byron Ingold, Philadelphia, Mo.

D. F. Harris, Hicksville, Ohio. Resignation refused.

George Anderson, Riverside, Calif.

Jesse P. McKnight, Magnolia Avenue, Los Angeles, Calif.

### EVANGELISTIC MEETINGS.

Garfield, Ill.; E. E. Hartley, evangelist; closed.

Girard, Ohio; 22; continuing.

Warren, Ohio, Second, Frank Brown, pastor; C. E. McVay, singer; beginning.

Eaton, Ind., J. A. Wilson, pastor; J. P. Myers, evangelist; beginning.

London, Eng., Hornsey, Leslie W. Morgan, pastor; James Small, evangelist.

Litchfield, Ill., Chas. W. Ross, pastor; J. W. Seniff, singer; 75; closed.

Des Moines, Ia., University, C. S. Medbury, pastor; S. S. Jones, evangelist; 30; continuing.

Des Moines, Iowa, Capitol Hill, H. E. Van Horn, pastor; W. E. M. Hackleman, singer; 42; continuing.

Marshalltown, Iowa, C. H. Morris, pastor; W. J. Lockhart, evangelist; 87; continuing. Palestine, Tex.; W. J. Minges, evangelist; 188; continuing.

Shoals, Ind., G. H. Rowe, pastor; John W. Marshall, evangelist; beginning.

Dayton, Ohio, J. P. Sala, pastor; O. L. Cook and William Leigh, evangelists; 33; continuing.

Portsmouth, Ohio, Crayton S. Brooks, pastor; W. T. Brooks, his brother, evangelist; 106; continuing.

### ADDITIONS TO THE CHURCHES.

Charleroi, Pa., E. N. Duty, pastor; 6. Artesia, N. M., J. A. Stout, pastor; 17 since October.

I. J. Spencer, pastor Central Church, Lexington, and B. C. Hagerman will make a tour of the Orient, leaving in February.

Have you written or wired your congressman yet to vote right on the Kenyon bill when it comes up Feb. 10?

First Church, Los Angeles, Calif., made offerings to missions amounting to \$4,100 last year. Russell F. Thrapp, the pastor, has recently been ill, but is recovered and at his work again.

A circular sent out by a Chicago distillers and wholesale liquor house says that "the passage of the Kenyon bill will be the biggest victory ever won by the Anti-Saloon League." There's your cue, Mr. Christian citizen!

In Peoria, Ill., they speak of the pastor of Central Church as "the preacher who is coming to the oratorical front on the run." Since the burning of their church house this congregation has decided to worship in a Masonic Hall until their new edifice is built.

Jacksonville Ill., church received 69 accessions during 1912 and lost by removal and death, 68. The church offerings amounted to a grand total of \$10,286 of which \$3,000 was for missions and benevolence. The pastor, Clyde Darsie, preached 120 sermons.

Including the receipts on the local fields of the twelve mission churches, the sum of \$23,564 was spent on city missions in Greater Kansas City last year. The report submitted by the city missionary, Frank L. Bowen, is a business like statement of the year's work.

The annual report of the church at Monroe City, Mo., shows that all departments raised \$4,539. This included the building of a new parsonage and the missionary offerings. During the year there were 39 additions to the church. W. Garnet Ahorn has been called for another year to serve as minister.

"Teams" of workers are engaged in securing pledges for the completion of the church building of Third Church, Indianapolis. They have already secured \$11,000. Mr. Grafton, the pastor, baptized three pairs of brothers in one evening during the evangelistic meeting just closed.

W. M. Baker, pastor at Poplar Bluff, Mo., reports 118 accessions to the church membership during 1912 and offerings of over \$5,000 for all purposes. The church has a total enrolled membership of 600, has received 358 accessions during Mr. Baker's four years' pastorate and has developed a splendidly organized graded Sunday-school.

After two years and ten months of acquaintance, Lawton, Okla., church extended a call to A. R. Spicer to remain with them indefinitely. This congregation sustains a missionary "station" in Africa named "Lawton." The church raised over \$4,000 last year in all departments and has received 360 new members since Mr. Spicer's ministry began.

Tipton, Ind., church, G. I. Hoover, pastor, reports 52 accessions to its membership during the past year and \$6,578 raised in all departments, of which amount \$348 was for missions. Besides this amount the debt on the property was reduced by the amount of \$2,775. Present enrollment of congregation is 750. The church building and parsonage are valued at \$35,000.

A unique plan providing for a church debt was adopted by First Church, Oklahoma

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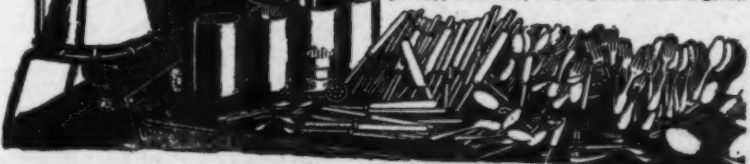
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worth of plating in two weeks, writes M. L. Smith of Pa.  
George F. Crawford writes: "Made \$7.00 a day."  
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City, when fifty men took out life insurance policies, fifteen payment, amounting to \$30,000. The total debt was \$60,000 on a house costing \$140,000. In fifteen years it is believed the entire obligation will be discharged through supplemental direct gifts in the meantime. J. H. O. Smith is the pastor.

Evangelist C. R. Scoville preached at Metropolitan Church, Chicago, the past two Sundays. With his evangelistic company Dr. Scoville is cooperating with the resident pastor, John D. Hull, in preparing for a revival which is to begin next Sunday.

Mr. A. T. Campbell, formerly a Disciple minister, but for several years superintendent of the municipal recreation center at Pullman, Chicago, has accepted appointment to the position of Director of Recreation in Dayton, O. Mr. Campbell entered deeply into the lives of the people of his community as was evidenced by many tokens of their affection which he received when leaving Pullman.

The Endeavor Society of Lima, O., church gave a special program at the hour of the Sunday evening service, recently, in which representations of the Foreign Society officers—A. McLean, F. M. Rains, S. J. Corey—and many well-known missionaries were the main features. New workers about to go to the foreign field were introduced and told their reasons for choosing the task of serving Christ in far away lands.

The resignation of E. M. Todd at Ft. Wayne, Ind., brings to a close a pastorate of extraordinary richness and success. Measured in terms of financial achievements, the offerings have averaged \$1,100 per year more than the average of previous years. The church has grown by accessions of members. And yet more significant is said to be the growth in the spiritual life, the enlargement of the minds of the people as to what it means to be a Christian and a Church of Christ. Mr. Todd has not announced his plans for the future.

Some changes in the plan of the National Benevolent Association with regard to its approach to the churches are being wrought out and will be put into operation as rapidly as feasible. The new plan contemplates the division of the country into a few large districts, over which will be placed thoroughly competent representatives who will do an educational work acceptable to pulpit and pew alike, and profitable to the cause. The plan contemplates also the elimination, finally, of the solicitors.

The nineteenth annual "Powell banquet" was held in First Church, Louisville, Ky., Jan. 16 with 400 men as guests. The Courier Journal gives an entire page to a report of the affair. Dr. Powell was toastmaster. He introduced each speaker to the rhyme of original poetry. Rev. E. Y. Mullins, president of the Southern Baptist Theological Seminary; John E. Garner, of Winchester, Ky.; Alfred Herr Hite, of Louisville; and Judge Samuel M. Wilson, of Lexington, were the speakers, and it is estimated by the Courier Journal that 2,300 laughs punctuated their remarks.

Mr. and Mrs. Charles Traxler, whose residence in England for some years was graciously utilized by them to establish and advance the cause of Christ, especially at Hornsey, London, where Leslie W. Morgan is minister, are returning to the United States to make their home at Akron, O. Mr. Traxler is president of the Christian Association of England and his contributions made up a very substantial portion of the fund which built Hornsey's lately dedicated house of worship. They will be greatly missed among English Disciples.

T. A. Fleming, until recently of Miles Avenue church, Cleveland, Ohio, is conducting

evangelistic meetings at Watseka, Ill. Mr. Fleming bears a strong resemblance to the newly elected president, Woodrow Wilson, so marked that he has frequently been mistaken for him. He at one time met a cousin of Governor Wilson, who was so struck by the resemblance that in spite of the fact that they were total strangers, he asked Mr. Fleming for a photograph which he sent to Mr. Wilson. Mr. Wilson also noticed the likeness and wrote Mr. Fleming a letter in reference to it.

The Christian Worker of Des Moines, Finis Idleman and Geo. A. Jewett, editors, notes the announcement of the projection of a "state paper" to circulate among the churches of Iowa, and adds: "To merit the support of the state, however, will mean that Christian charity must dominate its columns. It is too late in the world's history to practice the spirit of medieval heresy burning and too early to begin the Great Assize, particularly with the limited capacity of infallible judgment at hand." The Worker, by the way, claims to be the original "brotherhood paper" and we believe has a good right to the honor.

At the annual meeting of Central Church, Detroit, Mich., it was shown that the amount given for missions by that church was \$13.50 per capita. The amount expended for all purposes, as reported by the treasurer, was \$21,398.70. One new church has been dedicated during the year at Grand River Avenue and Allendale Avenue and a new mission begun at Harper and Ellery avenues. Plans for institutional features were discussed for Central Church and a committee appointed to consider the needs and possibilities of such work. The pastors of the church are C. J. Tannar and F. P. Arthur.

The united church plans at Tuscola, Ill., which were mentioned in these columns recently by quotation of a daily newspaper report, have fallen through, according to later reports. The papers say that the members of the Christian and Baptist churches could not see what they were to gain by the merger and withdrew, leaving the Presbyterians alone but united! One paper says the movement was "man inspired but woman defeated!" Such failures need discourage no one. They only reveal the easily forgotten fact that in Christian unity we have to reckon with human nature as well as the Holy Spirit. It is probable that the plans at Tuscola were prematurely acted upon.

There was an impressive installation service at the Union Avenue Christian Church in St. Louis on Sunday, the 12th inst., when just before the sermon, the pastor, B. A. Abbott, called the entire board of elders and deacons to the front, about forty in all, and after appropriate remarks on the duties and dignity of these offices led in a prayer of consecration, in which the divine blessing and help were invoked in their behalf. The church elects its entire board of officers annually, generally the same persons, however, and follows their election with a consecration service like the above. In the sermon which followed, the pastor spoke on the departments of service in the church—evangelism, pastoral oversight and training and social service, or the work of the deacons.

In a sermon on the subject "The Lessons of Creation," C. R. Neel of Central church, Salt Lake City, declared that the account of the creation contained in the Scripture is only the beginning of the story; that creation is continuous, and that in all creation, wherever one views it, one is led to think of God, the Creator. Mr. Neel said: "Crea-

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tion is not something that God did thousands of years ago. Every flower is a new creation, every day is the beginning of a new world. Creation is continuous, God is ever revealing himself and will continue to reveal himself until the end of time. In looking back to the morning of creation, we think of God. In looking up to the heavenly bodies we think of God. In looking forward to the future with all its possibilities, we think of God. God becomes the focal point of all human thought, the answer to the soul's cry. The idea of God at times overwhelms us, humbles us, exalts us, inspires us, saves us."

#### College Life not Teaching Religion.

"Ninety-six per cent of the colleges under church supervision in this country do not teach religion," was the statement of Prof. Walter Athearn of Drake University, Des Moines, Iowa, before a mass meeting of Christian Church workers at Jackson Avenue Christian Church, Kansas City. Professor Athearn also declares that the average Sunday-school today is not a school but a mob. Thirty church colleges have put religion into their curriculum during the past year, but the remainder of the two thousand religious schools of America give credits only for psychology, sociology and the sciences. "Religious schools must furnish something the state universities do not furnish," Mr. Athearn declared, "or the day of the denominational college will pass with the present generation."

#### A Sermon on Kindness.

The tender message of the Apostle Paul to the Ephesians was the subject of a discourse delivered by James C. Creel at Princeton, Mo. The pastor's lesson was "Kindness" and his text taken from Ephesians 4:32. "And be ye kind to one another, tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." Mr. Creel declared that from a practice of kindness came tender heartedness and if we expected God to forgive us for our sins we must forgive those whom we believed to have sinned against us. Forgiveness must be ever ready and frequent. "How often shall I forgive?" had been the query of Peter, "seven times?" "Nay, but seven times seven," had been the answer of Christ. If a brother trespass seven days in the week yet appears sorry and ask forgiveness each day it is our duty to forgive. Only in the practice of kindness and the ability to forgive rest our hopes of attaining the Kingdom of God.

#### A Life Work Series.

G. W. Wise, pastor of First church, Lincoln, Ill., has inaugurated a novel series of Sunday evening services which is attracting considerable attention. He planned a series of eight consecutive Sunday evening services to be addressed by gentlemen of the city on the various occupations and professions of life, styling the addresses the "Life Work Series." The first of these addresses was delivered by Prof. J. H. McMurray, president of Lincoln College on "The Minister," on Sunday, Jan. 5. The second was delivered Sunday evening, Jan. 12, by Prof. D. F. Nichols, county superintendent of schools, on the subject, "The Teacher." Both of these addresses were interesting and attracted large audiences. The pastor at each service supplements the address with a biblical or religious interpretation of the subject. The remaining topics to be discussed are as follows: "The Business Man," by E. E. Hanger, supplemented by an address by the pastor on "A Wise Investment;" "The Lawyer," by Judge Charles J. Gehlbach, supplemented by the pastor on the

topic, "A Foolish Lawyer;" "The Journalist," by Morris Emmerson, supplemented by the pastor on "The Writing of Jesus;" "The Physician," by Dr. W. W. Coleman, supplemented by the pastor on "Luke the Physician;" "The Labor Union Man," by W. J. Williams, supplemented by the pastor on "A Desirable Union." No one has as yet been secured to deliver the last of the series, on "The Housekeeper."

#### Edgar D. Jones on Genesis.

Edgar Dewitt Jones is delivering a series of five sermons at First Church, Bloomington, Ill., on "The First Five Books of the Bible." On the first evening he talked about the book of Genesis. He gave an analysis of the book as a whole but devoted most of his time to the spiritual teachings of the stories of the creation, the temptation and the fall. Among other things he said:

"The old warfare between Genesis and geology has largely if not altogether passed away. We do not think of the Bible as a scientific book nowadays, but as a religious book. Science sets out to discover the laws of nature, the Bible deals with the power that laid the laws down. Indeed, there is no conflict between a reasonable interpretation of Genesis and science. Science is still learning. Both science and theology change, but religion (righteousness) does not change."

"The once widely accepted chronology of the Old Testament is only a human opinion and is largely discredited by modern scholars. The calculation was worked out by the erudite James Ussher, Protestant archbishop of Armagh, Ireland, in 1650, or 1654. It is ingenious and of some profit, but no man has sufficient data to estimate accurately the time of the creation account given in the first chapter of Genesis. The creator's calendar of his work is written in the rocks and according to them the earth must be many thousand times six thousand years old."

"The very first sentence of Genesis holds in essence the supreme lesson of the entire

Bible. 'In the beginning God.' Behind the universe there is a person. The earth is not the outcome of blind chance, but the expression of sovereign will. Someone has said 'If you believe that God was ahead of the beginning, you believe the only mysterious thing of this universe. If you believe this you ought to be able to believe everything else in the world.'

"Genesis teaches that man is the crown of God's creation, that man is God's best work and that God's purpose is that man may become really what he is ideally—the very image of his maker. Man is the object of God's love and the beneficiary of His wisdom. The world, the Bible, the church, the Sabbath, all were made for man and not man for them."

"Our age is progressive, but we have not outgrown the book of Genesis. We never will outgrow this great book. As to the literary character of the opening chapters of Genesis it is unlikely that there will ever be unanimity of opinion. Some will accept them literally, others no less reverent and faithful will regard parts of them as sublime imagery, majestic poetry and divine allegory, all teaching God's truth. Only

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Alex Stalker of N. Y. writes: "The Self Heating Iron received sometime ago and will say right here it is the most useful time and money-saving device that was ever made. My wife has just finished a large ironing in two hours that usually took her half a day with the old stove heating irons, and the house is cool. It is certainly just the only iron made. We want the agency." W. P. Faroum: "After receiving your iron and giving it a thorough trial it will be a perfect success. My wife is enthusiastic over the work it does and the economy in its use." Mrs. J. E. King, Ill.: "Received iron yesterday in good shape. Well pleased with it. I want the agency." I. N. Newby, Ill.: "Find it to be all you claim for it." Mrs. Josephine Route, N. Y.: "Received the Iron O. K. and did my ironing with it yesterday. I like it very



much." A. E. Covert, N. Y.: "Have lighted it several times already and find I can do ironing so much quicker and cleaner than in the old way. Think it is the best thing I have ever had in my house." Miss Roxie Shivers, of N. C.: "The two irons received and am delighted."

Have turned off our regular ironer and will do the ironing ourselves now. Sold the extra iron to the first lady I showed it to." Mrs. Watson C. McNall, N. Y.: "I am more than pleased with it and its work. It is not a bit clumsy. It is a delight to use it." Mrs. Cora Wright, Ill.: "I received the iron Saturday and like it fine." Mrs. C. M. Winstead, Ky.: "I received my iron about three weeks ago. Like it better than anything I ever saw in the way of irons."



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fools will dismiss the book as useless, or outgrown. Paraphrasing Mr. Lincoln's words on the Bible as a whole, I would apply them to Genesis in particular: "Take all of this book that you can on reason and the rest on faith and you will live and die a better man."

### Foreign Society News

M. B. Madden, Osaka, Japan, writes: "We have had four baptisms in our work since the last report. One of these is the wife of a soldier who received from the emperor a decoration of the fourth class on account of good service both in the Japan-China and Russo-Japan wars. The officer himself is studying the Bible and is a very humble minded man, although his life has been in connection with the army. Another one is a student in the commercial college. One young man is a student of the medical college. He is from a well-to-do family and when he graduates he will be at home in one of our outstations and will be of great aid to the work in all that country. Another man is a public school teacher here in the city, who has a family. These people have very much encouraged all the Christians, especially the young teacher and his wife."

O. J. Grainger, Mungeli, India, says, "I have just returned from Jabulpore, where I gave a series of addresses at the convention of Indian Christians and where I attended the conference of Christians called together by John R. Mott. We received great benefit from Dr. Mott's conference. I spent two weeks visiting our stations and auditing accounts. The missionaries here are all working hard and accomplishing much good, but we need more direct evangelistic work. In Mungeli I have baptized in the last six months 10 persons and more are ready for baptism. These must be

trained and taught. Especially do the women need attention."

Dr. L. B. Kline, Vigan, P. I., says, "The medical work here is being greatly blessed. We have been busy from the first day. The natives would hardly give me time to unpack. I did three operations this morning. One was performed on an old bamboo cot in the wood and store room. Another was done on the boards torn from my freight box and covered with paper. Of course this is only temporary. An operating table is on the way." Dr. Kline and family reached Manila on the 8th of October. They remained there five weeks that Dr. Kline might take the Philippine medical examination. After the examination they set sail for Vigan. Dr. Kline is very much impressed with the work on the islands.

Captain J. B. Daugherty is taking up a work that needed him badly and he is just the man for the place. The provincial work in which he is engaged needs a man on the field to hold the work together and to instruct the workers and to have general oversight of the work. The Filipinos need nurture and admonition. Another man like Captain Daugherty for the north of the island would do a great work. The crying immediate need, however, is better and more equipment for the men already there. With proper facilities with which to work, a man can double and triple himself and produce a better quality of work also.

Miss Emma Lyon has been in China now for twenty years. On the twentieth anniversary of her arrival the young women and girls in the Woman's College surprised her with a reception and with numerous gifts. Miss Lyon has done a monumental work in China for the girls and women of that great land.

Dr. W. E. Macklin, Nankin, China, has recently translated Schiller's History of the

Thirty Years War in Europe. He has written a short life of John Wesley in which he has shown the political influence of the Revival. He has lectured in Wuhu, Nankin, Shanghai and Yangchow and other places before large audiences. Dr. Macklin publishes a bi-weekly little paper on Christian Sociology.

Missionaries Leslie Wolfe, Dr. W. N. Lemon and J. B. Daugherty, Manila, P. I., report 53 baptisms during the month of November. Of this number 26 were baptized in the Central Chapel, Manila, and the rest in outlying sections. F. M. RAINS, Sec.

### Church Extension Notes

At our board meeting on January 7, loans were promised as follows: Joliet, Mont., \$800; Lafayette, Ind., \$10,000; Bonners Ferry, Ida., \$300; Seymour, Ia., \$3,500; Merced, Calif., \$300; Kellerton, Ia., \$1,000; Lima, O., South Side Church, \$3,000; McRae, Ga., \$250; Havana, Ill., \$500; Abingdon, Ill., \$3,000; Phoenix, Ariz., \$5,000.

During the month the following loans were closed on completed buildings: Sardinia, O., \$1,000; Tucson, Ariz., \$1,000; Union City, Tenn., \$5,000; Breckenridge, Tex., \$2,000; Welch, Okla., \$750.

The annuity fund is still popular. A friend from Illinois sent us \$1,000 and an annuity of \$800 was secured from Missouri.

The corresponding secretary recently held Church Extension Institutes at Cotner University and Bethany College and attended the meeting of the Home Missions Council in New York City.

The associate secretary held a successful meeting of three weeks at Knox, Ind., providing for \$3,000 indebtedness at the close with 21 additions. These 21 gave \$1,500. He is now at Shawnee, Okla.

G. W. MUCKLEY,  
Cor. Sec.

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